AN ANSVVER TO THE ARGVMENTS VVRITten by Mr. Stone,

INTITVLED

REASONS TO PROVE the Pariſh aſſemblies in England to be the true viſible Churches of Chriſt.

1608.

BIBLIOTHECA
COLL. SS. TRIN.
DUBLIN

To Mr. Stone, miniſter of Warton in Northamptonſhire, grace and truth.

HEretofore, Mr. Stone, I have had to deal with you about the cauſe of ſeparation from your church; wherin I found you my great adverſary. Yet ſo, as in my conſcience, I never ſaw you to convince by Gods word, this way wherin I now walk, to be ſchiſme; as men cõmonly blaſpheme it: but that by captious queſtions, & ſubtil reaſons, you ſought to turn away the truth. And although I, having not bene trayned vp in learning, could not ſo fully anſwer your cavils: yet ſaw I then the vnſufficincie of them, & am dayly (by Gods bleſſing) further cõfirmed in the truth you did oppugn. Here have you an anſwer, which I intreated a freind to make, vnto your arguments: hoping that it will turn to the good, if not of your ſelf, yet of other ſimple whom yow miſlead, becauſe they do not eſpy your frawd.

And wheras you wrote certayn demands, & promiſed vpon my direct anſwers to them, to ſhew me playnly that I might not depart from your church of England; I have as directly as I could, anſwered vnto them; ſetting down al-

so the occasion of them, as passed between
in writing. Which was thus.

Mr. Stone, the cause of my departure and separatio
was, the sight and vrging of the abominations of Antichris
(which in particular I cannot name at this tyme,) as the
excommunications, & *courts*, and these things which are v
ged in the book of *Cõmon prayer*. Besides, the desire whi
I had and have, of the knowledge of the true Church
Christ, and of his ordinances; and also the fear of G
which hath commanded in the *Revelation*, chapt. 18. *vers*
saying *Come out of her my people* &c.

Francis Wingrave.

August 24. Anno 1606.

To this you answered,

Friend Francis, *sith you have here set down the causes of y*
departure frõ vs, so nakedly and indefinitely without eyther p
or place of scripture to warrant the same: I see not directly how
deal with you. But if in your desire of satisfaction, you neyt
dally nor dissemble with me: then set me down some scriptures
reasons soundly collected from the scriptures, to prove England t
Babylon, and the English churches the churches of Antichrist,
synagogues of Satan. Which if you could prove, yet it would not
and by inferr, much lesse inforce your departure out of England
I shal shew you playnly vpon your direct answers to these few
mands folowing.

Your demands (wherto I now adjo
my answers) are these.

1. Whither every abomination of Antichrist, make a Ch
to become Antichristian?

Answer. No; for the best churches are subject to e
and some abominations of Antichrist, wer crept into C
stian churches, whiles th'Apostles lived.

2. *Whither any abomination of Antichriſt, can diſanul any ordinance of Chriſt?*

Anſw: Yea; even as the traditions of the Phariſees could diſanull the commandements of God. *Mark. 7. 8. 9. 13.*

3. *Whither the abuſe of Gods ordinances, may diſanull the right vſe?*

Anſw. If you mean of divers perſons, as for example, whither the abuſe of the word and ſacraments by Papiſts, may diſanull the right vſe of the ſame by Chriſtians? I anſwer, No. If you mean of the ſame perſons, but divers things; as whither the abuſe of the Lords ſupper in Corinth, might diſannull their right vſe of Baptiſme, I anſwer, No. If you mean the ſame perſons, and ſame things; as whither the Corinthians abuſing the Lords ſupper, diſannulled the right vſe therof; that is, did not & could not in that abuſe, vſe it aright, I anſwer yea; for the Apoſtle told them playnly, that was *not to eat the Lords ſupper. 1 Cor. 11. 20.* Moreover I think it vnpoſſible that the ſame perſons, in the ſame thing, at the ſame time, & in the ſame reſpect, ſhould both *abuſe* and *rightly vſe* Gods ordinances togither.

4. *Whither the abuſe in ſome, defile the right vſe in others?*

Anſw. No; for your abuſe of the ſacraments, defileth not the right vſe in vs. If you mean, in the ſame church, I anſwer alſo, No; the abuſe of the Paſſeover in Iudas, defileth not the right vſe thereof in the other Apoſtles.

5 *Whither the abuſe be inevitable, in all that have ſociety with the Engliſh churches?*

Anſw. Yea; vnderſtanding by *Engliſh churches* your ordinarie pariſh aſſemblies.

6. *Whither they that are not forced to abuſe Gods ordinances ought to depart from all thoſe perſons and places, where they are abuſed?*

nsw. The abuse may be such, as there need no depa-
ure for it: agayn, such may the abuse be, as vpon due pro-
ceeding, men ought to depart. Explayn your meaning mo
particularly, and you may have a more particular answer.

After your questions, you conclude thus.

*Vpon your answer to these demands, I wil (by Gods grace) shew y
your errors, and afterwards manifest the truth vnto you, accordi
to that mesure which I haue received therin.*

Your welwiller in Christ,

Thomas Stone. *August 26. a°. 16*

And now *Mr Stone* I will exspect the fulfilling of yo
promise if you can perform it; thinking it strange wh
you would perswade, that though your church should
proved to be *Babylon*, yet it would not *infer, much lesse inf
my departure out of it*. You must bear with me, if I b
leev you not, seing I hav for the cõtrary so playn a cõma
dement, *Rev.* 18. 4. Which one scripture is ynough
gainst you, til you bring a better answer. And as for proo
that your church is Babylon, you have many set before y
in our *Apologie* & other books, which you may deal w
if you think good. In the mean while, you wil not
fuse I hope to defend your own arguments, neither
you deny them, (as I hear you deny your sermon vp
Psal. 120. which my self among many other, heard y
preach; & *Mr T.* Catechiser vnder you, wrote; and *W.*
a man wel known vnto you, sent over to be answer
which was both answered and published without
knowledge;) you wil not I say, (sure I am you cannot)
ny these arguments to be yours, which were written
subscribed with your own hand: but wil maynteyn w
you have written, or els submit vnto the truth; which G
give you grace to do, that you may find rest vnto your s

Your freind,

Francis Wingrave.

Reaſons to prove the pariſh-aſſemblies in England to be the true viſible churches of Chriſt.

The firſt Reaſon.

WHatſoever aſſemblies hold the true foundation of the true viſible churches of Chriſt, theſe are true viſible churches of Chriſt.

But the pariſh-aſſemblies in England, hold the true foundation of Chriſt his true viſible churches; as appeareth by 1 Cor. 3. verſ. 10. 11. 12. &c. Ephe. 2. 19. 20. 1 Cor. 11. 4.

Therfore the pariſh aſſemblies of England, ar the true viſible churches of Chriſt.

Anſwer.

THis argument wanteth a good foundation, for the firſt propoſition is grounded upon *Mr Stones* bare word, and not on the word of God. That the weaknes of it may the ſooner appear, let the reader conſider 1 Cor. 3. hence this ſimilitude is taken. In the 9. *verſe* the Apoſtle ſayth, *We* (the Miniſters) *togither ar Gods labourers; ye* (the people) *are Gods huſbandrie, Gods building.* In the 11. *verſe*, he meweth, that *Chriſt* is the *foundation* of this building, which he, a kilful Maſter builded and layd by preaching. In *verſ.* 12. 13. 14. 15. he ſpeaketh of matter good or bad, builded on this foundation. So then the edifice, building, or houſe of God, muſt have 1. a foundation,

and 2. other stuffe or matter layd thervpon C
The foundation is *Christ*; the other matter was el
†verſ. 9. *the Saincts of Corinth*, to whom he sayd, †*Ye are* or
‖verſ. 16. *Gods building*, ‖*you ar the temple of God*. The *inha*h
bitant or he that dwelleth in this building, i
*verſ. 16. 17. **God* and his *Spirit*. Christ the *Foundation* is el*he*
‡1 Pet. 2. 4. 6 where called, ‡ *the living stone, chosen of God &* all
precious, the chief corner stone: the Saincts then n
¶verſ. 5. are called also ¶ *lively stones to be made a spiritu*et
al house: and all the building coupled togithe
in Christ that corner stone, groweth vnto a ne
holy temple in the Lord. Ephe. 2. 21. t

Now you in your proposition, tel vs of thy
foundation onely, as if that were yenough fo no
the whol howse; if it be holde ther is a church o
But let me ask you, would it have served that
‖Hag. 1. 4. Iewes turn, when Haggai ‖ rebuked them fo ith
the Lords house lying wast; to have answere re
*Hag. 2. 19. we have the * foundation layd, and this whe
hold fast amongst vs: therfore we have the ca
house and temple of God, & it lyeth not wa f y
as thou dooſt charge vs? would such an a o
swer have freed them from blame? Yet yo ar
when we blame you for that your people a hi
not as living stones builded vp to a spiritu ri
house for God to dwel in, but lye scattered fo
the dust, mixed with the profane, without Kin
paration, or holy order; you tel vs, you ho ou
the foundation, and that is sufficient for al th S
house, you have a church builded. But mi ar
rable guides are you to your people, if y ga
teach them no better: for what doth this le he
vnto but profanenes; that men may think th nt
have religion yenough, if they can say we ho hi
Ch

on Christ the foundation. What though we our
wa selves be not builded vpon him, he is sufficient
an for all; he is the *Temple*, God dwelleth in him,
tha though the Divil dwel in vs.

i But perhaps you wil reply, that by holding
el *the foundation*, your meaning is, that they are
d also themselves builded on the foundation. I
ne answer, you should so then have set it down,
rit yet would your argument have been no whit
the he better. Notwithstanding I put a difference
o between *holding the foũdatiõ* & *being builded vpõ*
r to a visible house or church. For I am veri-
f thy perswaded, there are many simple soules a-
n mong the Papists, that hold Christ the founda-
urc tion, and by faith do apprehend him vnto sal-
l va tion; yet are they not builded vp in him to-
n fa ither vnto a holy house or temple, but either
ere re in their outward visible estate builded in
s the house of Antichrist, or at least, ar as stones
e da cattred abroad. And thus I also think, many
wa of your people hold the foundation, through
n a Gods wondrous work in their harts; yet out-
yo wardly ar builded in your Babels temple, from
le a which God in his time wil pul them out, and
rit ring them to his Sion, whervnto in his elec-
red tion they apperteyn. For as Nebuchadnezar
out King of Babel took the vessels out of Gods
h house in Ierusalem, and caried † into the land †*Dan. 1.1.2*
al of Shinar, to the house of his God; but after-
mi wards Cyrus K. of Persia brought them forth
if ya gayn, ‖ and restored them into the hands of ‖*Ezra.1.7.*
s le the Prince of Iudah, and they were returned
k th nto Ierusalem: so the elect vessels of God,
e h which Nebuchadnezar the Pope hath capti-

ved in his kingdome, and holdeth for the present in his Gods house; shal in due time by our Cyrus, Christ Iesus, be returned vnto the true Ierusalem, his house and church. And as Bels howse in Babel, was not Iehovahs house, though the vessels of Sion were therin: so neyther is the Popes Church, Christs Church, though many of his elect be in the same. And as Nebuchadnezar having burnt the Temple, if he should have digged vp the foundation also, and caried it to Babylon; he should not therfore hav had the Tẽple of God with him, much lesse could have proved Babylon to be Sion, because he held the foundation of Sion: so though Antichrist at this day, having rased the true building of Christianity, holdeth the foundation Christ, (as he boasteth,) professing faith in him, against Iewes, Turks, and Infidels: yet proveth it not, that he hath the true church, or that his synagogue is the same. But to turn agayn vnto your argument, & to take it in the best sence that you can give, thus: Whatsoever assemblies *are built vpon* the true foũdatiõ of the true visible churches of Christ, these are true visible churches of Christ; But the parish assemblies are built *&c.*

Here I deny both propositions.

The first I deny for this reason. If an assembly of theeves, of whoremongers, or of idolaters should be builded by a Priest vpõ Christ, (who is the true foundation of every visible church,) if they should have Christs testamẽt read, expounded, and applyed vnto them, should be baptized, have the Lords supper, and be ble-

sed in his name, (and this I think your self will not deny, but to be building;) yet I wil deny, that such an assembly is the trae visible church of Christ; but say, that he is a sacrilegious priest, that thus prostituteth the holy things of God, and Christ himself / vnto Gods enemies.

To insist vpon the similitude which the Apostle vseth; if vpon the foundation Christ, a building shalbe set vp, that is made of rotten timber, hay, and stubble; wheras God hath commanded that nothing shalbe builded or set vp, but gold, silver, and precious stones; that rotten building now, is none of Gods building, neyther wil he ever dwel in it, but burn it with fyre, as th' Apostle there sayth, † *the fyre shall try every mans work*. So then if your parish assemblies in England, be hay and stubble, what wil it avayl them in the fyrie day? Doe they think they shal endure? shal they not be burnt to ashes? and what then wil yow their prophets, which dawb them ‖ with vntempered morter, say, when your muddy wall and howse of hay, shal fall and burn? But God wil not burn his own house, but dwel therin and conserve the same; and if any man destroy the temple of God, him shal God destroy, as *th' Apostle sayth. See you not then, that your assemblies may by you their naughty builders, be builded on the true foundation, & yet be none of Gods house or church, but fewel for ye fyre?

Now to your second proposition / which is, *The parish assemblies in England hold* (or *are built vpon*) *the true foundation*. This also I deny. You give your proof from 1 Cor. 3. Ephe. 2. 2 Cor.

1 Cor. 3.

† verſ. 13.

‖ Ezek. 13. 14.

* 1 Cor. 3. 16. 17.

2 Cor. 11. I answer, these scriptures shew tha
the churches of *Corinth* & *Ephesus* were buil
on the true foundation, but they shew no
that your parishes in England ar so too. If
should say your assemblies ar idolatrous, an
cite for proof, the †golden calf in the wilder
nes, or the ‖image set vp in the playn of Dura
would you think your selves soūdly cōvicted
Yet such is your plea; *Corinth* was, therefor
England is builded on the true foundation. B
such Logick, any theef in England, may pro
himself a true man; becaus ther were true m
in Corinth.

†*Exod.* 32.
‖*Dan.* 3. 1.

You should therefore have proved by th
constitution of your parishes, and things
them; that they are builded as were the chu
ches in Corinth and Ephesus: but this you w
do at leysure.

Til then therfore I wil shew you some di
similitude.

Those churches were Saincts by calling,
faithful in Christ Iesus. 1 Cor. 1. 2. Ephe. 1.
therfore they were and might wel be builde
on Christ the foundation. Your parish
are profane, never yet called out of the wor
to faith and sanctity, but being a confuse mu
titude of all sorts, abounding with synns a
impieties, are neyther saincts nor faithful. Ho
then can they be sayd to be builded on Chri

In the church of Corinth the true founda
on Christ, was layd by the hands of Paul, an
postle and skilful master builder, 1 *Cor* 3. 1
Shew you if you can, what lawful minister
other skilful builder, layd the foundation

your parishes. You wil say perhaps, the ministers of your church. But I deny them to be lawful builders, let them shew by what authority they build; and who hath put them in office. I deny also that they have layd as yet a true foundation of the church; but maynteyn a meer confusion of people, to the overthrow of christianity.

In the church of Corinth, ther was the power of our Lord Iesus Christ, to excommunicate or cast out from among them all wicked men. 1 Cor 5. But your parishes have not this power; if you would have any excommunicate, you must refer him to the Bishops courts; and by your Lord Bishops power, not by Christs, is his censure administred in your assemblies.

The church of Corinth, were bought for a price, & mought not be the servants of men. 1 Cor. 7. 23. for Christ had purchased them with his own blood. Your parishes are bought and sold by the Bishops and Patrons; for if they set over them a dumb priest, a hireling, a wolf, for a minister; your parishes cannot refuse, but must submit, come to his divine service, pay him his tithes and offrings. Yea all both ministers & people, must wayt attendāce at the Cōmissaries court, whensoever they ar cōmāded. They are indeed the Bishops bondmen, no Christs freemen.

The churches of Corinth and Ephesus had the true offices of Christ; appointed to feed & govern them; 1 Cor 12. 28. & 1. 5. Ephe. 4. 11. So have not your parishes but a popish parson

Parson or Vicar commonly, for their prie
with his clerk, churchwardens, &c. and ov
them the Bishop of the Dioceſe with his cou
tiers; and over all, your Lords grace of Ca
for Primate & Metropolitan; your moſt rev
rend father.

The church of Epheſus was builded on t
foundation, (that is, the doctrine) of the Ap
ſtles and Prophets, Ieſus Chriſt himſelf bei
the chief corner ſtone. But your pariſhes a
founded vpon the lawes, canons and injunc
ons of the Prelates, as wel as of Chriſt; y
Chriſts teſtament muſt give place, when the B
ſhops mandate commeth. You have alſo
Leiturgie or ſervice book, gathered out of t
Popes Maſſ-book, ſet vp as an idol in all yo
pariſhes, and read before the holy bible: by
your prieſts and people are taught to pray,
chriſten, to mary, to bury, to church wome
& other like actions. Chriſts teſtament is n
foundation ynough, for your pariſhes, but y
muſt have Dagon ſtand by the ark; and if t
idol wer out of your pariſhes, they ſhould w
a great peece of their foundation, & their
vine ſervice were at an end.

The church of Corinth, was a chaſt & pu
Virgin for her huſband Chriſt, 2 Cor 11.2. Yo
pariſhes are defiled by ſpiritual fornicatio
or idolatries, in your dayly publick worſhip
te your own invented ſervice book; they
vnde the Biſhops as ſpiritual Lords, and o
Arch Lord is over them all, as bridegroom
your parſons, whoſe voice you ſtand and he
& rejoyce for as the true friends do for Chri

John. 3.

John. 3. 29.

Thus the reader may ſee, that your argumẽt needeth better confirmation; & that the ſcriptures you allege, wil in no weiſe prove your pariſhes to be built on the true foundation.

The 2. Reaſon.

Whatſoever aſſemblies or congregations have the true & infallible marks of Chriſts true viſible churches: thoſe are true churches of Chriſt.

But the pariſh aſſemblies of England have the true and infallible marks of Chriſts true viſible church.

Therfore they are the true viſible churches of Chriſt.

That they have the true and infallible marks of Chriſts true church, I prove it thus.

Whatſoever aſſemblies have the true word of God, the true ſacraments, and the profeſsion of true and ſound doctrine, needful and ſufficient to ſalvation: thoſe are the viſible churches of Chriſt.

But the pariſh aſſemblies in England have all theſe.

Therfore they are the true viſible churches of Chriſt.

That the pariſh aſsemblies in England, have firſt all the true word of God, I prove it thus.

They have the true writings of Moſes, the Prophets, the Evangeliſts, and the Apoſtles: but theſe all are the true word, therfore they have the true

word

word of God. The second position needs no pr

That they have the true sacraments of Christ prove it thus.

They have true baptisme, & the true commun of the body and blood of Christ: but these are all true sacraments of Christ: therfore they have true sacraments of Christ.

That they have true baptisme, I prove it th

They have that baptisme which is in the nam the Father, Son, and holy Ghost: but this is true b tisme: therfore they have true baptisme.

To prove that this is true baptisme, that one sc ture sufficeth, which is in Mat. 28. verse 19. 2

That they have the true communion of the b & blood of Christ, I prove it thus.

They that have the true elements bread & w togither with the true words of institution; have true communion of Christs body and blood: but parish assemblies in England have both these: t fore they have the communion.

That they have the true elements, & true w of institution is proved by those scriptures, Mat. 26. 1 Cor. 11. 23. 24.

The third true and visible mark of Christ his visible church, is the profession of all true and s doctrine, eyther necessary or sufficient to salvat

That the parish assemblies in England have true mark of Christs true church, I prove it thu

They professe the doctrine of the law & the go but this doctrine is all that is needful or sufficien salvation: therfore the parish assemblies in Engl professe all true and sound doctrine, sufficient to vation.

To prove that the doctrine of the law and the Gospel, is al that is needful to salvation, I need not to put down places of scripture, (which ar innumerable) for it is granted by them of the separation.

That the parish assemblies in England professe the summe of all sound doctrine, I prove it further thus.

The doctrine of faith & repentance, is the summe of al sound doctrine needful to salvation: but this is professed in the parish assemblies of England; therfore al true doctrine needful to salvation.

That the doctrine of faith and repentance is the sume of al sound doctrine, appeareth by many places of scripture, Wherof that one is most pregnant, Act. 20. vers. 20. 21.

If this which I have set down concerning the churches of England be granted as true: then it wil easily & necessarily follow, that the outward caling of the ministers in England, is a lawful caling; and that they ar the true ministers of Christ, which was the second thing in question.

Thomas Stone.

Answer.

VVHatsoever assemblies have (yow say) *the true and infallible marks of Christs true visible churches: those ar true churches of Christ.* This proposition it seemes yow take for currant; and therfore yow labour not to prove it, but would have vs take it, on your word. But I, minding what marks yow after doe allege, doe deny this to be necessarily true; for it may prove a theef, & worthy of execution. It is as if a man should meet yow on the hie way, and

take from yow your purse, your ring & sign
your cloke, your coat, and al that yow ha
and then plead with yow thus; He that h
the true marks of a true man, he is a true m
But I have the true marks of a true man, fo
have your purse, your seal, your cloke &
therfore I am a true man. If the law of yo
common welth, were no better then your
vinity is in this argument, theevs would go
true men, and justice should be troden do
in the streets. The word of God, and sac
ments, ar the food of Christs church, as
scriptures plainly teach, *1. Pet. 2. 2. & 5.*
1. Cor. 11. 20. 24. 27. Heb. 5. 12. 13. 14.
what assemblies soever we can find the t
word and sacraments; those assemblies,
your doctrine) we must esteem true church
And why if a company of theeves break in
your howse, and take away your vitailes, m
we not count them, by like reason a compa
of honest and true men? But it may be yo
think the word of God, is such a mark as c
not be stollen. Then hear what the Lord sa
to your forefathers; *Behold (I wil come) aga*
the prophets that steal my word every one fr om
neighbour, Ier. 23. 30. Our saviour Christ al
caleth al intruders into the ministery, *thee*
and robbers, and sayth *they come but to steal*
and destroy: & this is meant of spiritual the
veries. If the word may be stollen, so ma
the sacraments, which consist of the word
of institution, and of the outward element
Now some theevs ar so bold, that they w
justify their theft, will call and invite men to

Ioh. 10. 1.

eat of of their ſtollen good. For as the ‡*wiſdom* of God having builded her howſe, killed her vitailes, drawen her wine, and prepared her table; ſendeth forth her maidens to invite the ſimple vnto her feaſt: ſo the *fooliſh woman*, (a figure of the ǁ Antichriſtian ſynagogue) ſitteth at the door of her houſe, and calleth gheſts *to eat of her ſweet ſtollé waters & hidden bread. And whither you be not like one of her toll-gheſts; let this your writing, compared with your eſtate and church, ſpeak. For here to allure vnto your banket, you tel vs of the milk of the word, of bread and wine in the ſacrament, and ſuch like good cheer; but how you came by all this, whither you ſtole it or no, we may not know; but muſt beleeve whereſoever we ſee a table furniſhed with ſuch vitailes as theſe, that is a true mans houſe, a true church: for theſe ar true marks and infallible. But we by the grace of God have learned better to diſcern truth from falſehood; we know that as the ancient Babylonians robbed Solomons tẽple, and took away the golden veſſels: ſo the latter Babylonians have done the like, from Chriſts temple and church, and arrayed their Queen with ǂ purple and ſkarlet, and other like ſtuff of the true tabernacle, and ſet to ſale the † veſſels of Gods houſe, and can ſhew for a need (if we may truſt them) the ǁ two hornes of the Lamb Chriſt Ieſus. The whore of Rome and her maidens the Ieſuits, can ſing with a ſweeter voice, then you here have done, that they have the true word, namely the writings of the Prophets & Evangeliſts; & your church

‡ *Prov. 9. 1. 2.--5.*

ǁ *Rev. 17.*

* *Prov. 9. 13. 14. 17.*

ǂ *Rev. 17. 4.*

† *Rev. 18. 12.*

ǁ *Rev. 13. 11.*

* *Concil. Trident Seſſ. 4. Bellarmin de verb. Dei. l. 1. c. 1. &*

of England † had these from them: but there is a common saying, when theeves fall out true men shall come by their own. The holy scriptures are the right and inheritance of the church of Christ; yet it may fall out that through Antichrists robbery, she may want both scriptures and sacraments; for her bible may be take away, her ministers killed or kept from her, during which time she may want these marks you mention; and yet be Christs true Church; and whiles she wanteth these Antichrist may read & expound the scripture & administer the sacramēts in his synagogue and yet be a false church notwithstanding. Neyther is your third and last mark wanting in the synagogue of Satan, for as the Divil himself * professed some true and sound doctrine so he wil endure his children to professe all the true and sound doctrine, that you have set down, namely the *Law* and the *Gospel*, *Faith*, *repentance*; as witnesse the writings of Papists, Anabaptists, and other Antichristians, where they also make profession of these things. But we have learned of the Apostle that there are some which * *professe they know God but in their works do deny him, and are abominable and disobedient, and vnto every good work reprobate.* Seing then a company of reprobates may profess al doctrine needful to salvation, yet practise such things as wil bring them to damnation we cānot be perswaded, (though al your three marks were granted to be in your parishes,) that therfore they are true churches of Christ. For we know they do the works of Antichrist.

Although

Although this which hath been ſayd, may
ffice for anſwer to all your allegations, til
u bring directer and ſounder proof: yet wil
litle further examine the particulars that
u do boaſt your pariſhes have.

ur pariſhes (you ſay) have the true writings
Moſes, the Prophets, the Evangeliſts & A-
ſtles: but theſe al are the true word: ther-
e they have the true word. I anſwer, the
iliſtims had the true word of God, when
ey took the ark † (wherin were the tables
itten with Gods own finger,) and ſet it vp
Dagons howſe. Yet were they no whit the
tter for it, but had the greater puniſhments.
e Papiſts and Anabaptiſts have at this day,
the ſcriptures that you have: why then
uld not they be true churches as wel as you.
t if you would have benefit by Gods word;
muſt be as Moſes and Paul ſayd, ‖ *neer in your*
uth and in your hart, for to doe it: And I deny
t thus your pariſh aſſemblies hav it; for the
blik idolatrie committed in all your aſſem-
es, when you read your mattins and even-
g as it is preſcribed in the writings of the
elates, tranſlated out of the Popes Maſſe-
ok: the exceeding ignorance, profanenes,
eiſme, wickednes, blaſpheming, thee-
g, whoring, and innumerable other ſynns
t abound among your people, ſhew playn-
he word of God is not *neer* them: not in
ir *mouthes*, which are ſo full of curſing, ſwea-
g, filthy talking & the like; nor in their *harts*,
auſe ſuch curſed and bitter fruits do flow

† 1 Sam. 4. Exod. 31. 18. & 40. 20.

‖ Deut. 30. 14. Rom. 10. 8.

from them. Agayn, as you have the writing of the Prophets and Apostles, so have you ther humane writings, Apocrypha scripture wherin are lies and errors: and these are re in your parishes every year, when many cha ters of the holy bible, ar never read, as yo kalender sheweth. You have also that huma book of your divine service, also hom books and the like. Thus have you added yo own forgeries to the word of the Lord, a have joyned a peece of Antichrists Leiturg with Christs testament; and a number of yo ignorant parishioners, know not Gods wo and mans asunder.

Then you prove your parishes have t baptisme, because they have that which is the name of the Father, Son, and Holy gh *Mat. 28. 19. 20.* Your arguments are l the Oracles of Apollo, so generall and am guous that a man knowes not what to m of them. If you mean they have the bare cital of those words, it is palpable grossnes conclude thervpon they have true baptis For do not the Papists Anabaptists and ot hereticks baptise with such words; and h they true baptisme think you? May not an theist in mockage of religion, baptise with s words? But if you mean, by the *name of the ther* &c. the power, ordinance, order and stitution of God? I deny that your parishe have it; For they have no lawful ministe whome Christ sayd (as it is written Mat. Go teach, and baptise: neyther is it deliv to a lawful people, but to the seed of the

wicked, and blaſphemous: (for who among you is vnbaptiſed?) and this is a high profanatiō of the blood of Chriſt. Finally you pollute that ſacrament, with your own popiſh & idolatrous additions of goſſips, ſigne of the croſſe & other abominatiōs, learned of the mā of ſyn: that you are farr from having the true baptiſm in the name of Chriſt among you.

Like this is your next proof for the cōmunion: becauſe they have the true elements bread & wine, and the true words of inſtitution. So if a company of drunkards on the alebench, ſhould vſe the true words of inſtitution, over the true elements bread & wine: by this your argument, they have the true communion. Yea Anabaptiſts, Arians, and other abominable hereticks, have by your doctrine communion with the body and blood of Chriſt; becauſe they have the elements, and words of inſtitution. Were you not as good call † Ieſus execrable, as make his precious body & blood, meat for hereticks, and vile perſons, whom his ſoul hateth? † 1 Cor. 22. 9.

But what if one ſhould deny that your pariſhes have the words of inſtitution? Your proof is ready, you cite Mat. 26, 26. 1 Cor. 11. 23. 24. So then your argument is, Chriſt with his diſciples had the true words of inſtitution: therfore the pariſhes in England have them alſo. You mought as ſoundly have concluded, The Iſraelites had calves to worſhip, 1 King. 12. 28. therfore the pariſhes in England have ſo too. But your bold aſſertion, wil not bear

out ſo open an vntruth; for look into your po tuis, and compare it with Mat. 26. you ſha ſee your pariſhes hav not the words of Chriſt inſtitution, but other words with addition, a teration, and depravation! , after your ow vayn invention. The truth is, you have n true miniſtery to deliver the ſacraments; yo profane pariſhioners, ar vnworthy receiver the forme and manner of adminiſtration, is p piſh and idolatrous; therfore you have not t true communion of the body and blood Chriſt.

For your third mark, your pariſhes *profe* (you ſay) the *law and the goſpel*; againe, th *profeſſe faith* & *repentance*; & this is all the do trine needful to ſalvation. I anſwer, if yo teach your people, that *profeſſion* witho practiſe is ſufficient to ſalvation, you ar bu deceiver of their ſoules; & teach not as Chri miniſters were willed to teach, Mat. 28. 20. Agayn, I deny that your pariſhes do truly a rightly profeſſe theſe things; and would he your proof. But here you are mute, and yo arguments are at an end: you take it for gra ted, belike that thus they do. You might h taken al for granted, and have ſitten ſtill & ſa nothing; rather then to hav troubled your re der with ſuch a frivolous writing. We kno and are ſory to know it, that your pariſh profeſſe not aright neyther law nor goſpe neyther repentance from dead works nor fa in God; but lye dead in treſpaſſes and ſynn idolatries, and many heynous abomination condemned both by law and goſpel: yet th

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and you their blind guides, plead for your
ſynns, as the confuſiō of people in your church,
your falſe miniſtery, idol worſhip, ſubjection
to Antichriſtian Prelates, proſtituting of the
ſacraments to the moſt vnworthy, and other
like iniquities; for which both law & goſpel
wil judge & condemn you in the day of Chriſt,
if you do not repent.

Your corollarie added in the end, is ſutable
to your arguments; that it might appear how
the whol body of your writing, from head to
foot, hath botches and ſores ful of corruption.
For if that which you have ſet down concerning your churches, be granted as true; yet
wil it not *neceſſarily folow, that the outward calling of the miniſters in England, is a lawful calling, and that they are the true miniſters of Chriſt*, as
you avouch: vnleſſe you hold the popiſh hereſie, that your church cannot err; and then in
deed, though it call to the miniſtery a dumb
dog, or Baals prieſt; we muſt vpon the churches credit, admit ſuch for true miniſters. But
the church may err, then why not about the
miniſtery, as wel as about other matters? Korah would have been a prieſt, Num. 16. if the
church of Iſrael had ordeyned him, muſt his
calling or miniſtery needs have been lawful?
now are readers among you wil be prieſts; and
our church calleth & authorizeth ſuch. Therefore howſoever Gods word alloweth no ſuch,
yet it neceſſarily followeth, (if your argumēts
granted,) that they are true miniſters. Wel,
grant neyther one nor other, but wiſh you to
find better proofs both for your church and

miniſtery, according to the rules of Go
word; and if you can not find in the ſcr
ture due warrãt for them, as vndoubtedly y
cannot: that then you would hearken vn
wiſdoms crie, which ſhe vttereth to al that
aſtray, *Forſake (your way) yee fooliſh, and y*
ſhall liue: and walk in the way of
vnderſtanding.
Prov. 9.6.

AND now, Mr. Stone, as you hav an answer both to your arguments, and to the Questions you demanded: so I would pray you to make direct answer vnto these demands folowing; which heretofore have been propounded vnto others in publick, but not yet answered. So may you help to clear the controversie, which so long hath lasted beween you and vs; and cause the truth the more to appear; which God grant all his people to receive and abide in to the end.

F. W.

1.

WHether the Lord Jesus Christ have by his last Testamēt givē vnto and set in his church, sufficient ordinary offices/ with their calling, works, and maintenance, for the administration of his holy things/ and for the sufficient ordinary instruction guydance and service of his Church/ to the end of the world/ or no?

2. Whether the offices of Pastors/ Teachers/ Elders/ Deacons and Helpers/ be those

those offices appointed by Christ in his Te-
stament/as aforesaid? Or whether the pres-
ecclesiasticall offices of Archbishops/ Lord
bishops / Suffraganes/ Deanes/ Preben
daries/ Chauncelors/ Priests/ Deacons
half Priests / Archdeacons/ Subdeacons
Commissaries, Officials/ Apparitors/ D
ctors of Divinity/ Bachelours of divinity
Parsons/ Vicars/ Curates/ Stipendaries
vagrant Preachers/ Chappleines or Hou
priests/ Canons/ Petticanons/ Gospeller
Epistlers/ Chanters/ Queristers/ Organ
players / Churchwardens / Sidemen/ P
rish Clercks/ Sextans/ and the rest no
had in these Cathedrall and parishional
sebles/ be those offices appointed by Chr
in his Testament /as is aforesaid/ or no?

3. Whether the calling and entrance in
these ecclesiastical offices last aforesaid/ the
administrations and maintenance, now h
and retepned in England/ be the maner
calling, administration, and maintenanc
which Christ hath appointed for the offic
of his Church abovenamed/ or no?

4. Whether a true visible Church be n
a company of people called & separated o
from the world and the false worshipp
wayes therof by the word of God/ and jo
ned together in felowship of the Gospel/
voluntary profession of the faith and obe
ence of Christ? And whether the eccleſia
cal assemblies of the Land be such / or n

5. Whether the Sacraments (being seal
of righteousnes which is by faith) may
administ

administred to any other then the faithfull
and their seed/ or in any other Ministery
and maner then is prescribed by Jesus
Christ the Apostle and high Priest of our
profession? and whether they be not other-
wise administred in the Cathedrall and pa-
rishionall assemblies of England at this
day?

6. Whether the book of common prayer
with the feasts/ fasts/ holy dayes/ stinted
prayers/ and leturgy/ prescribed therin and
used in these assemblies; be the true worship
of God commanded in his Word/ or the de-
vise and invention of Man/ for Gods wor-
ship and service.

7. Whether all Churches & people (with-
out exception) be not bound in religion one-
to receive and submit vnto that Ministery,
worship, and order, which Christ as Lord
and King hath given and appointed to his
Church: or whether any may receive and
ioyn vnto another, devised by man/ for the
service of God? And consquently/ whether
they which ioyn to the present ecclesiastical
ministery, worship, and order of these Cathe-
drall and parishional assemblies/ can be as-
sured by the Word of God that they ioyn to
the former ordeyned by Christ/ and not to
the latter invented by man/ for the wor-
ship and service of God?

Finis.